

Tuesday, October 11, 2022 ▫ Read Psalm 69:19–36

Questions from the Scripture text: What does David say God knows in v19a? What else is before God (v19b)? How has David experienced all of this (v20a–b)? For what two things did David look (v20c–d)? How many did he find? What have those whom he hoped would be comforters done instead (v21)? What does David pray will be God's commensurate response to their food and drink (v22a)? What does he pray will trap them (v22b)? What two curses does he pray in v23? As a result of what (v24)? With what earthly ultimate result (v25)? Why, what two things have they done (v26)? To those that Who has struck and wounded? To what does David pray that God would give them over (v27)? With what eternally ultimate result (v28)? What is David's current condition (v29a)? For what does he ask (v29b)? What two things is he going to do, both now and in that condition (v30)? What will these two things do (v31)? Better than what? Who else will be glad about this (v32a)? What effect will it have upon them (v32b, cf. v6)? Of what will believers be reminded in David's deliverance (v33)? Who, from where, will respond to this in what way (v34)? What further five things will God do to provoke this praise (v35–36)?

How does David's affliction end in worldwide praise? Psalm 69:19–36 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these eighteen verses of Holy Scripture, the Holy Spirit teaches us that **God demonstrates that He hears the poor by delivering David and other believers, but especially by the resurrection of Christ.**

vv19–21 function as a sort of recap of the first half of the Psalm. David is under reproach (v19a, cf. v7–10) from many, mighty enemies (v19b, cf. v4) that has brought him into deep grief (v20a–b, cf. v2–3). And those who should have been a comfort to him turned out to be attackers instead (v20c–21, cf. v8–12). v21 reminds us, as we had seen in v9, that David's experience is not just characteristic of believers but ultimately prophetic of Christ. Now, what does David ask for?

Justice, v22. "Their table" becoming a snare is a just retribution for their giving him gall and vinegar in the place of food and drink in v21. The "well being a trap" from v22b fleshes this out a bit. Though they be blessed in material things, yet they may fall suddenly and eternally like the prosperous wicked whom Asaph envies in Psalm 73.

Wrath, v23–28. Suddenly, the trap is sprung, and the adversary is devastated (v23) not just by pain but by the personal nature of the fury (v24). Not only do they die, but their generation is cut off (v25). Rather than being brought to repentance, they are given over to more sin (v27), that sinks them lower than the grave (v28). The nature of the wicked's affliction stands in stark contrast to that of the righteous in v26. The Lord strikes and wounds His servants in His chastening love, but those who interpret this as an opportunity to pile on or gossip will find themselves on the receiving end of God's vengeance.

Worship from himself, v29–31. He is eager for salvation to put him in a place where he can praise from his soul. "Horses and hooves" aren't the sacrifices that please God (cf. 40:6–8; Heb 10:5–7). The ultimate sacrifice, of course, is Christ. And it is through Christ that saints offer spiritual sacrifice (cf. 1Pet 2:4–5; Heb 13:15).

Worship from believers, v32–34. Earlier, David's great concern was that he would respond foolishly or sinfully, and that this would bring other believers down (cf. v5–6). Now, he's asking that the Lord's deliverance would give the humble who seek God opportunity to rejoice from the heart (v32). Whenever we are afflicted, we want all to discover that "Yahweh hears the poor and does not despise His prisoners." The greatest instance of this is the resurrection of Christ. By His resurrection, we are sure that for the sake of Him Who took our sin and was still resurrected as righteous, the Lord will hear us also.

Worship from all creation, v34–36. The blessing in v36 is opposite the curse pronounced in v25. Here is the great reason for all creation (v34) to praise God: His delivering and blessing His people (v35). When believers find themselves in trouble, let them seek that praise of God from all creation that will ultimately come out of the trouble.

What affliction are you in? What do you hope its ultimate result will be? How are you praying for that?

Sample prayer: O Lord, You hear the poor. Save Your Zion and build her up, so that we may see it and be glad. By Your Spirit, cause us to seek You. Give life to our hearts that we may praise Your Name with song and magnify You with thanksgiving, we ask through Christ, AMEN!

Suggested songs: ARP69A "Save Me, O God" or TPH69B "Thy Lovingkindness, Lord, Is Good and Free"

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Psalm 69 versus 19 through 36. These are God's words. You know, my reproach my shame and my dishonor. My adversaries are all before you reproach is broken. My art and I am full of heaviness. I looked for someone to take pity but there was none and for comforters but I found none.

They also gave me goal for my food and for my thirst they gave me vinegar to drink. Let their table become a snare before them and there will be being a trap, but their eyes be darkened. So that they do not see make their loins shake continually pour out your indignation upon them.

Let your wrathful anger take hold of them. Let third dwelling, place be desolate, but no one live in their tents. For that persecute, the ones you have struck and talk of the grief of those you have wounded. Add iniquity to their iniquity, and let them not come into your righteousness.

Let them be blotted out of the book of the living and not be written with the righteous. But I am poor and sorrowful. Let your salvation o God. Set me up on high. I will praise the name of God with a song and will magnify him with thanksgiving. This also shall please.

Yahweh better than an ox or a bowl which has horns. And hooves The humble shall see this and be glad and you who seek God. Your hearts shall live. You all free already. Here's the poor and does not despise his prisoners. Let heaven and earth. Praise him The seas and everything that moves in them Four.

God will save Zion and build the cities of Judah that they may dwell there and possess it. Also, the descendants of his servants shall inherit it. And those and those who love His name shall dwell in it So far. The reading of God's inspired and to narrant word. See in verses 19 and 20 recap of the first 18 verses, which we have just sung and which we studied together last week that there are many mighty adversaries who are against him as we saw in verse 4 and that his reproach has been great to the point that it is broken, his heart and he is full of heaviness.

And you see that in verse 3, and then in verse 21 as a reminder, that this is especially a psalm that is prophetic of Christ, We the Lord. Jesus quotes verse 4 about himself that. They hated him without a cause and verse 21. We remember when they give him vinegar to drink on the cross, they also gave me golf for my food and for my Thursday gave me vinegar to drink.

And then later in the first part of the Psalm, we saw that he was a stranger to his brothers and to his mother's children, the very ones who should have been comforts to him. And so, we see that recapped in the end of verse 20 there, I looked for someone to take pity but there was none and for comforters, but I found none.

So, it's, it's recapping for us in the first three. Verses of this portion of the second half. Much of what we saw last week. Now, one of the things we said last week was that when we get to the imprecatory part and Precatory means where you, you pray or call down curses in a prayer or in a song When we get to the imprecatory part, we should remember that.

This is especially on behalf of Christ. We will not when we are sanctified and holy, We will not feel sorry for those who are destroyed for hating and murdering and opposing Christ. We will feel sorry that we had ever done. So we will rejoice that Christ has been merciful to us despite it, but we will praise Jesus for his justice and we will praise God for his righteous wrath and his proper vengeance.

When he vindicates his son, and his son's glory. And his sons honor. We also although we love our enemies and bless those who persecute us. If they do not ever turn from from their sin, We will bless God for his avenging us because we are in union with Christ.

And this is what Jesus deserves and so does love to Jesus. First of all that drives imprecatory prayers and it is love to our brothers who are joined to Jesus. Second of all that drives in Precatory prayer and purgatory cursing. Imprecatory, singing. We want God to be honored and glorified and we want our brothers, souls.

Our brothers lives to be avenged. Rightly by God, We see that with the soles under the altar in the fifth seal in Revelation chapter 6 when they are crying out, how long and what they're asking, how long about is, not just the return of Christ, but particularly the return of Christ to avenge the blood of the martyrs.

And so it is a right thing to pray. Things like this, but they must be prayed and behalf of Jesus and they must be prayed with the same love even for our enemies that the Lord displays when he commands all the earth to turned in when he tells Israel.

Why will you die? Oh, Israel. Do I have any pleasure in the death of the wicked? Now, it's very important that we see the difference between God's decreed will that which he has planned to do and intends to do and desires for himself to do. And his legislative will, or his prescriptive.

Will that which he commands others to do and he does not have a pleasure Commanding, pleasure, pre-skip Prescriptive pleasure in anyone refusing the gospel although he has not decreed to save everyone, But he urges them to come and it is a mercy that he urges them to come just as we are to be merciful and love our enemies and urge urge them to come.

But when God does in his justice pour outrighteous wrath, We praise him for that as well. And we may pray on behalf of Christ and behalf of Believers not knowing those who are going to be saved. In which case, these things will actually have fallen upon Christ in their place and God will be glorified both in the pouring out of the wrath.

And, and the saving of those whom he on, who's behalf? He poured out wrath upon. Jesus, God's wrath as glorified in us, who believe in him, who believe in Christ Every bit as much. And Well, we won't say even more at least as much as his wrath is glorified and those upon whom it will be poured for unending ages in their own sin because his wrath has been satisfied by Jesus.

His wrath is not a wrong thing and it is not a wrong thing to pray. For in the case of the reprobate, in the case of the enemies. So, What does David pray for? Well, the first thing he does spray for is he prays for justice? The relationship between verse 21.

They gave me goal for food. They for my Thursday gave me vinegar to drink and he says, let their table to become a snare before then. So they have betrayed me into attacked me and food and drink. Let that happen to them. So he's crying out for equity and he's crying out for justice.

He's also growing up for justice that they're well-being would be attract to them Similar to what ASAF realizes the Lord is doing to the wicked. Whom he was whom he envies in the first half of Psalm 73, remember, he goes to worship, he sees God's glory and then he realizes their end.

He says you set them in slippery places. All at once, they fall earthly prosperity is a snare to them. It's a trap. They think that they are safe. That they are heaping up against themselves, wrath against the day of wrath. So he prays for justice justice and his behalf Justice and God's behalf.

And then he prays for wrath and that goes from verse 23 to verse 28. Not just that the adversary would be devastated in verse 23. Not just by pain, but by God's pouring out personal fury. Verse 24. He prays that their line would be cut off. Verse 25, then dwelling, be desolate.

No one live in their tents. He prays that they would be that they would be given over to even more sin, which is a righteous thing that God does giving sinners over to the sin that they have chosen. We saw that in Romans chapter 1, and we see that in verse 27 at iniquity to their iniquity.

He prays that they would even be blotted out of the book of life verse 28. This is very different then what God does with the righteous. What God does with his servants? David doesn't think that he's sinless Remember verse 5 O God. You know, my foolishness and my sins are not hidden from you and David actually believes that or is holding to the fact that even his, a flick is affliction comes in the Providence of God.

And so, he says, in verse 26, they persecuted the ones you have struck. They talk of the grievly. They talk of the grief of those you have wounded and it's important for us to remember that are afflictions come in the providence of God and he's good to discipline his children.

But the affliction that the righteous comes under in God's discipline is very different, then the vengeance and the wrath. And the blotting out of the Book of Life that those who are not a toned for by Jesus Christ that they receive. So, he prays he prays for wrath Prayers for justice.

He prays for wrath for them, and he prays for worship for himself. He wants to be delivered, not just so he can get out of the circumstance, but so that he can praise God. Look at verse 29. I'm poor and sorrowful. Let your salvation of God sent me up on high.

Why verse 30, I will praise the name of God with a song. He is eager for salvation to put him in a place where he can offer praise from his soul. I will praise the name of God with a song. Oh magnify him with Thanksgiving this pleases. Yahweh better than Ox or bull which has horns and moves.

He is eager to give the praises of his soul as spiritual sacrifice. Very similar to what we see described 1st Peter 2 versus 4 through 5 Hebrews, 13 verse 15. When we

come to worship God even now in our family or in the public worship. Lord. Say by Lord's Day, We should be offering up our souls.

A spiritual sacrifice horns. And hooves of ox and bulls God has not pleased with. He is however, pleased with the body that he prepared for the Lord. Jesus. The ears that he dug, as Hebrews puts it for the Lord. Jesus, who is the ones for all sacrifice and in whom we offer our spiritual sacrifice.

So he was 10 versus 5 through 7 quotes. Psalm 40 verses 6 through 8. We must not think that God is a fan of burning horns and hooves etc. But that but know that he is looking forward to and satisfied with the offering of his son and it is his son that he that he receives and to attends for our worship.

And who is the worthiness of our worship even as we offer spiritual sacrifice. So he wants this, the persecutor to receive justice and wrath and once himself to receive opportunity to worship but he hadn't forgotten those other believers. Remember last week, how he was concerned that his response to his affliction, might cause others to stumble?

And he didn't want those who wait for the Lord, Yahweh of hosts to be ashamed because of him. He didn't want those who seek the Lord to be confounded because of him in verse 6. Well now he's eager for them to see God's faithfulness and a, yet another instance, in the way he saves David.

And then he wants them to see this verse 32 and be glad. And he even addresses those who see God. He says your hearts should live. He wants to be, he wants himself and his life to be an example of how yahweh hears the poor and does not despise his prisoners.

So, he wants other believers to worship. He wants other believers to have their trust in God, vindicated confirmed. And for them to be able to have opportunity to praise God, and then not just himself and other believers. But the whole creation to praise God, especially for his redemption of his people, what heaven, and earth, praise Him, verse 34, the seas and everything that moves in them For God will save Zion and build the cities of Judah that they may dwell there and possess it and the descendants of his servants, still inherited in those who love his name, shall dwell in it.

So he wants the whole creation to praise the Lord for this. So this is very similar to what we saw last week where he describes what is going on between him and his enemies. And then he and then he turns his attention away from the enemies to the Lord in verse 13.

But as for me, my prayer is to you and he and he has his interaction with God from verses 13 through 18, very similar here. Now when he's praying for outcomes, he prays for the outcome concerning his persecutors, that they would receive the justice and wrath, but then he leaves them behind.

And he turns his attention to the Lord desiring that the Lord would get praise from himself desiring that the Lord would get praised from other believers. That allowing that the Lord would get praised from the creation. This is the great key. This is the right thing to do in every situation and particularly in in affliction.

But it's also a great key to liberating our hearts from that oppressed crushed feeling. When it feels like everything has gone over your head and everyone is against you. As you work through that with God and you eventually, you turn your attention away from your enemies and even your circumstances to himself, desiring his worship from you, and from others, and indeed, from the whole creation, you will find yourself.

Liberated by this desire for the praise and glory of God. From the drowning that you had felt when your focus was upon the enemy himself. And the god grant to us to have this spirit taught strategy or habit of heart and mind to turn us to consider him and to aim at his praise that will come out of it for sure.

And spray our Father in heaven. We thank you that you will be praised by heaven and earth and all that is in them forever and ever. And we pray, O God, that we might be among those put his hearts are full of praise, save us. Set us up on high where we may offer you Thanksgiving and praise from our hearts grant that the story of our life would be one of your mercy to us in all things.

Such that all who know you may see what you do in our circumstances, and be glad Lord Grant that. We would see what you do in other believers circumstances and be glad and grant that all of us would especially praise you for the resurrection of Jesus and his ascension and his enthronement, that we would delight in the glory and honor that has come to our Redeemer.

And that he has well earned by his suffering and our behalf. And so we pray that Christ would be glorified, and we pray that you would give us hearts that love His glory and seek His glory. And that this even would be one of the ways by which your spirit delivers us from the suffocation that we sometimes feel by the hardness of various circumstances.

Granted to God. We ask not just for our good though. We know that you love us and desire that good. But especially for the glory of your name, what we ask even in Jesus as glorious name. Amen.